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its head men when they require to visit the Government Station at Buka Passage, as they are called upon to do on the occasions of the annual visit of the Administrator (see Pl. 1.*a*).

There is a special series of terms for designating the size of a *mon* according to the number of *poan*:

koak, small *mon* for children to play with, or large enough for one man.
poboak,[1] *mon* with two *poan*, i.e. suitable for two paddlers and a steersman. May be used for bonito fishing.
pokuhan, *mon* with three *poan*, the size usual for bonito fishing.
potasa, *mon* with four *poan*.
potonim, *mon* with five *poan*.
potonom, *mon* with six *poan*.
poasaun, *mon* with ten *poan*, the largest now made.

Dimensions of *mon* with three *poan*

Length, 27 ft. 4 in. from bow to stern.
Width, 3 ft. at widest part, in the middle (inside edge of *warin*).
Width of planks, about ¼ in.
Depth of side plank (*warin*), i.e. total height above water, 1 ft.
Length of *watsinan*, 6 ft. 9 in., of which pattern extended for 3 ft. 6 in.
Floor, 5 planks each about 6 in. wide.

Launching of mon. Canoes are never given names. When a new *mon* is put into the water for the first time, it is carried down to the shore, from the shelter where it has been during the later stages of its construction, on the shoulders of some of the men who have worked upon it. I have seen a small one (with three *poan*) carried on the shoulders of two men. A crew of men and boys man it, and it is taken out a short distance, paddled round for a while, and then brought in and put into the shed which has been prepared for it on the shore. The men concerned in the making of it then meet in the men's house and eat ceremonial pudding which the owner of the *mon* and his friends have previously prepared. If there is any over when they have all eaten as much as they wish, they send it to their womenfolk, who eat it in their own quarters. The men who have helped in the making of a *mon* receive no payment other than this feast, but when they wish to make one for themselves they would call upon the owner for his help in turn. Any man may own a *mon*; I never heard of a woman doing so. As the labour of making

[1] These words are made up of *po* (for *poan*) prefixed to the ordinary numerals.

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342 verandah, which is covered by the roof but is open in front. This
565 is called the 'eye' of the hut (*matan pi inu*). It serves as a gathering-place for the men for informal discussions of matters of importance, as well as for social chats. In it are kept the slit-gongs belonging to the *tsunaun*, one at least, and possibly two.

342 All the able-bodied men and boys in the village are expected to help in the building of a house, but most of the work will be done
476 by the owner and his more intimate friends. The workmen are not paid, but can count upon similar assistance when they require it. The old men say that the younger ones are now no longer willing to help in this way, they only want to go off into the bush or to laze on the shore. Even in the case of the men's houses, much exhortation on the part of the *tsunaun* was necessary before the requisite amount of labour was forthcoming.

Dimensions of Huts in Kurtatchi Village

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	ft.	in.
Total length of principal hut	46	2
Open front portion ('eye') of this hut (under roof and included in total length)	11	0
Length of ordinary hut varies, average about	30	0
Total width, the same for all huts	11–12	0
Height, from ridge-pole to ground	10	0
Height of side-walls (*oror*), approx.	2	0
Height of platform, front and back, approx.	2–3	0
Height of a typical doorway	1	9
Width of a typical doorway	1	4

342 *Variations.* In some of the hill villages, the front and back of the
184 huts, instead of being closed with sheets of bark or with planks, are constructed of bamboo twisted and plaited into elaborate patterns, or laced together somewhat after the manner of a Venetian blind. Where this is found in the coast villages, as it sometimes is, e.g. at Saposa, it is done in imitation of the practice of the hill people, on the suggestion of the mission, as an improvement on the usual type
342 of coast house. On the islands of Petats, Pororan, and Hitau, the
177 missionaries are encouraging the building of houses of an entirely
[797] different style, raised on piles, with high walls and a pitched roof (see Pl. 3 *b*). These are rapidly replacing the old-style huts, and the innovation is gradually spreading. On Petats hardly any of the old-style huts remain. There is no doubt that the raising of the house on piles, necessitating the construction of a plank floor in place of the bare ground, and the additional air and light obtained by

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[727] 6. To announce the killing of a prisoner of war (to be eaten):

/ // /..// /..// /..//..// /////..//

[484] 7. To collect a party which is to go on a journey at night:

/ ..... //// ..... //// ..... ////

[881] 8. To announce that one of the *upi* ceremonies is to be held:

/// ...../// ...../// ...../// .....////

9. At a certain stage in the girl's puberty ceremony:

/// .. /// .. /// .. /// .. /// ..

10. If a man is angry about something, e.g. if another man 'steals' his wife:

/ ..... /..... / // ..... /

11. To indicate the number of pigs killed for a feast, or the number of strings of ceremonial currency which changed hands at some special occasion, e.g. at marriage, or on account of the building of a new *tobar*. All such quantities are shown by giving one long slow beat for each pig, or string of currency, &c., involved in the transaction.

Other occasions on which the *garamuts* is beaten are as follows:

[476] To call the villagers together for some piece of communal labour, such as cleaning up the coco-nut groves or working on the road.

To announce the completion of a special piece of work, such as the building of a *tobar*.

[681] To announce a punishment by shooting, when a man has committed an offence for which he is sentenced to stand on the beach to be shot at by the other people.

[304] At a certain stage in the process of cicatrization.

[881] At various stages in the preparations for the *watawut∫* ceremony.

On one occasion a man had gone into the bush with his dogs to hunt pig. In the evening the dogs returned without him. The *garamuts* was beaten with long slow beats to give him his direction, in case he was lost in the bush.

It is sometimes sounded for no other apparent reason than that the village is happy because there is a plentiful supply of food. One day it was thus beaten because every one had had a feast of bread-fruit.

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or even made especially, to be used as a medium of exchange is only doubtfully represented, since tobacco is smoked, and the strings of shell disks function also as ornaments. The strings of teeth may perhaps approximate to it, since they are made to serve as valuables and are worn only very exceptionally for ceremonial purposes. But they are not quite typical of the 'money' stage, because they have a ceremonial significance, and are reserved for use on certain specified occasions, and because some are regarded as heirlooms and would on no account be parted with by their owners. The recent introduction of English and Australian shillings by white planters and traders brings the area to the fourth stage, the use of coin, i.e. a medium of exchange authorized by the Government with a fixed value. This will probably spread till it has superseded the others, except perhaps the use of stick tobacco.

RECOMPENSE FOR SERVICES RENDERED

A man's friends will help him with a task which is more than he can compass alone, e.g. the building of a house or a canoe. Such services are voluntarily given, and are never withheld when asked for. But it is expected that the recipient will, in his turn, help those who have given their services when they are in similar need. As a rule, he will make a small feast to mark the completion of the work, at which all who have assisted him are presented with ceremonial pudding and taro (but not pig unless the occasion is a very special one). One such feast, for the completion of a *mon*, is described on p. 379. The canoe remains the personal property of the man who initiated its building. When it is taken out for bonito fishing, it is recognized that he has the first claim on the catch, and if only one fish is hooked it belongs to him. If there are several, he shares them with the men who went out with him; a large catch is distributed among the people of the village.

Women who attend at the funerary rites of a dead person to perform the ritual weeping are provided with food, both to eat at the time and to take back home with them. On one occasion some women from Kurtatchi went to the funeral of a child at Tabut; it was the second child that had died in the same family within a few days, and they said they went because they were sorry for the parents. Among them were the relatives of a lad who is betrothed to the sister of the dead children. They were presented with pots when they left. But it was explained to me that the pots were given